

- VIII.7.2** May you save this man from the consumptive disease, sent by the bounties of Nature, O herbs, whose father is the sky, mother the earth, and the origin is ocean (atmospheric ocean).
- VIII.7.3** The waters are the foremost divine remedy. May they remove your consumptive disease, caused by misdeeds (sin) from each and every limb.
- VIII.7.4** I call out the medicinal herbs wide-spreading, the bushy, the one-sheathed, and the far-extending. I invoke for you the creepers, rich in shoots, having joints and plentiful branches, blessed with all the divine properties, efficacious, and giving new life to men.
- VIII.7.5** What is your conquering power, O conquerors, what your potency, and strength, with that may you deliver this man from this consumptive disease. O herbs, now I make you the medicine.
- VIII.7.6** To keep this man out of harm's way, I administer to him the herb Jīvantī, bestower of new life, producing no bad after-effect, making painful wounds to heal, leading upwards, nourishing and very sweet.
- VIII.7.7** At my call, may those herbs come here, which restore the consciousness and provide fatness (nourishment), so that we may get this man out of his plight.

- VIII.7.8** Fodder (food) of fire, and abode of waters, and those, that grow again anew, unfailing in cure, bearing a thousand names - may those herbs be medicinal, when brought here.
- VIII.7.9** May the plants, covered with duck-weed (*Blyxa octandra*; *Avakā*); and with water as their soul, equipped with sharp horns, remove the distress. (Also Av. IX.37.8 for *Avaka*)
- VIII.7.10** May here come the herbs, delivering, variously-coloured, strong, antidotes of poison, and also the removers of wasting disease, and those, that spoil the evil plottings (*kṛtyā*) (of the foes).
- VIII.7.11** May the medicinal plants, that have been purchased, and are very potent and much-praised, save cow, horse, man and animal in this village.
- VIII.7.12** The root of these plants is rich in sweetness; rich in sweetness is their top, and rich in sweetness their middle. Their leaf is sweet and the flower sweet. Born (*sambhaktā*) of sweetness, they are food for immortality. May they yield purified butter and food, preceded by cows.
- VIII.7.13** All these herbs whatsoever that grow in such a large number on earth - may those, having a thousand leaves, save me from the distress of death.

- VIII.7.14** May the strong-smelling (vaiyāghraḥ) essence of plants, a protector, guarding against infection, beat all the disease and the germs far away from us.
- VIII.7.15** From the medicinal herbs (plants) brought here, they are frightened, as they are frightened from a roaring lion or fire. May the consumptive disease of cows and men, chased by herbs, flee across the navigable river.
- VIII.7.16** May the (plants) herbs, whose king is the Lord of vegetation, freed from fire, the benefactor of all men, go on spreading over the earth.
- VIII.7.17** The herbs, that fill the limbs with sap, and that grow on mountains and plains, may those, rich in milk, be propitious to us and beneficial for heart.
- VIII.7.18** The plants, which I know, and those which I see with my eye, and those unknown to us, and those known to us, and those, about which we know that in them the curing power is stored (samibhṛtam)
- VIII.7.19** May all the herbs along with their leaders listen to my call, so that we may get this man out of distress.

- VIII.7.20** The holy fig (aśvattha), the sacred grass (barhiṣ), and Soma, the king of plants, are the immortal sacrificial offerings. Rice and barley are two good medicines, the two immortal sons of heaven.
- VIII.7.21** When it thunders, it cries out to you. Rise up, O herbs, offsprings of mother earth. The cloud helps you with flow of rain water.
- VIII.7.22** The strength of that nectar we make this man to drink. Then I administer the medicine, so that he may live a hundred years.
- VIII.7.23** The boar knows the plant; the mungoose knows the medicinal herb; the herb, which the serpents and the sustainers of the earth know - those we call to save this man.
- VIII.7.24** The herbs with sapful limbs, that the eagles know; the divine herbs, that the sparrow (suparṇa) knows (radhataḥ); the herbs, that are known to the birds and the swans (haṁsāḥ), and to all the winged ones (patatrinoh); and the medicinal plants, that are known to the deer (mṛgāḥ) - those I call to save this man.
- VIII.7.25** As many plants as the inviolable cows feed upon, and as many as the goats and sheep feed upon, may so many medicinal plants brought here, give relief to you.

VIII.7.26 As many medicinal herbs as the human physicians know of, so many herbs, curing all diseases, I shall bring to you.

VIII.7.27 Those rich in flowers, those rich in shoots, those bearing fruit and also those bearing no fruit, like good mothers, may they yield their milk to this man for freedom from suffering.

VIII.7.28 From the five-pointed and also from the ten-pointed sufferings, and even from the fetters of the controller Lord (death), I have delivered and raised you up, and also out of all offence committed against the enlightened ones.

Indrah, Vanaspatih, Defeat of enemies

VIII.8.1 May the army-chief, the stirrer, the mighty hero, demolisher of fortifications, make us stir, so that may we kill the armies of our foes in thousands.

VIII.8.2 Let the stinking rope, emitting putrid smell, make the yonder army putrid. Looking at the smoke and fire from distance, may our enemies heart be filled with fear.

VIII.8.3 O horseman, may you tear them down; O devourer, may you eat them up quickly. May that break at once like hemp and may the slayer slay them with weapons.

VIII.8.4 May he of harsh command (*paruṣāhvah*) turn those yonder soldiers into reeds. May the slayer slay them with weapons. Caught up in a wide net, may they break instantly like reed.

VIII.8.5 The midspace was the net; great quarters the stakes holding the net. Covering the army of robbers (*dasyūs*) with that (net), the mighty army-chief, heaped them on the ground.

VIII.8.6 Verily, vast is the net of the great and mighty leader of the army. With that, may you heap all the enemies down, so that none of them may escape.

VIII.8.7 O resplendent army-chief, vast is your net, O brave, who are adored by thousands and who possess hundreds of powers. With that (net), the mighty army-chief slaughtered a hundred, a thousand, ten thousand, and ten millions of the robbers, surrounding them with the army.

VIII.8.8 This world is the mighty net of the mighty Lord (army-chief). With that net of the resplendent Lord, I cover all of those foes with the darkness.

VIII.8.9 Extreme exhaustion (debility), failure, suffering or mishap which the words cannot soothe away, fatigue, languor, and confusion - with these I cover all of the yonder host.

VIII.8.10 I commit those men of the yonder army to death; tied with noose of death are they. Binding them fast, I carry them to the messengers of death, the merciless killers.

VIII.8.11 Take them away, O messengers of death (mr̥tyu); O messengers of controller Lord (yama dūta), kill them straight away. Let them be killed in thousands. May the club of the Lord of being crush them to pulp.

VIII.8.12 (Those moving towards perfection). The perfectibles march vigorously holding one pole of the net; Rudras hold one, Vasus one, and one is held by the Ādityas.

VIII.8.13 May all the bounties of Nature march vigorously pressing from above. May the wrathful soldiers (shining like burning coal) march on smiting that large army in the middle.

VIII.8.14 Forest trees, and those subsisting on forest trees, plants, also the creepers, bipeds and the quadrupeds - all I despatch so that they may strike the yonder army dead.

- VIII.8.15** The sustainer of the earth (gandharvas), and those, who move in the clouds (apsaras), the serpents, the enlightened ones, pious persons, and the elders, seen and unseen - all of them I despatch, so that they may strike the yonder army dead.
- VIII.8.16** These are the nooses of death set up firmly. Having stepped on them, you shall not escape. May this horn kill by thousands of the yonder army (host).
- VIII.8.17** The cauldron of the hot drink (gharma) has been heated with fire; killer of thousands is this offering. O Lord of being, and O Lord of destruction with wonderful arms, may both of you slay that yonder host.
- VIII.8.18** May their lot be the suffering of death, hunger, exhaustion, killing weapon, and terror. With snares and nets, may you, the resplendent Lord and the Lord of destruction slay that yonder host.
- VIII.8.19** Flee away, you defeated enemies; smitten by knowledge run fast. May out of those yonder smitten, by the Lord supreme, not even one escape.
- VIII.8.20** May their weapons fall down. May they not be able to aim an arrow. Then, let the arrows pierce in the vitals of them, terribly afraid.

VIII.8.21 May the heaven and earth together, together the midspace along with the bounties of Nature wail for them. May they not find an identifier. May they find no recognition. Hitting furiously at each other, may they find their death.

VIII.8.22 Four quarters are the she-mules (aśvataryah) of the chariot of the enlightened ones; sacrificial cakes (purodaāśāḥ) (are) the hoofs; the midspace (is) the body (of the chariot); heaven and earth (are) the two sides; seasons (are) the rains; intermediate regions (are) the attendants (kinkarāḥ) and the speech (vāk) (is) the hood. (parirathyam).

VIII.8.23 Year is the chariot. Parivatsara (second year of a cycle of five years) is the driver's seat; Virāt is the pole; fire-divine is the Chariot's front; the resplendent self is the warrior sitting on the left (savyaṣṭhāḥ); and the pleasing moon (candramah) is the chariot driver (sārathiḥ).

VIII.8.24 May you conquer here, conquer well here, conquer all together; win completely Svāhā. May these conquer. May those yonder be defeated. Cheers for these; fire upon those yonder. With black and red blood, I cover those yonder.

Mantroktāḥ

VIII.9.1 Where from those two were born ? Which half part was that ? From what world, (and) from which of the earths did the two calves of Virāj rose out of water ? I ask you about those two. By which of them was she milked ?

- VIII.9.2** He, who makes the Ocean roar with his might and who sleeps making a three-tired (tribhujam) abode (for himself), is the calf of Virāj, the milch-cow fulfilling all the desires. Secretly He makes the bodies in remotest distance. (Three tired abode = heaven, midspace and earth)
- VIII.9.3** What the three bṛhats are there, the speech (sound) of which is made clear by the fourth ? By practicing austerities, let the learned one find out that knowledge (supreme), in which one is united, in which (one) becomes one. (yāni trīṇi bṛhanti = three mighty three)
- VIII.9.4** From the sixth bṛhat five Sāmans have been composed. Bṛhat was fashioned out of bṛhatī. Wherefrom the bṛhatī was composed ?
- VIII.9.5** Bṛhatī the measure (mātrā), was fashioned forth from the measure as a mother, Māyā was born from māyā (illusion born out of illusion). Mātali out of māyā is illusion.
- VIII.9.6** The sky above is the image of vaisvānara (the benefactor of all men) so far as the Agni (the fire) forces (keeps) the heaven and the earth apart. From there, the yonder sixth (firmament), the Stomas (praise verses) come. From here they go upwards on the sixth day. (ṣaṣṭham ahaṇaḥ)
- VIII.9.7** O Kaśyapa (minute observer), we, the six seers here, ask you, as you the concentrator of mind with that who is to be concentrated upon. Virāj is said to be the parent of the Lord of knowledge (Brahman). Please describe her to us, the friends (sakhibhyaḥ), in as many ways (yatidhā = in all her possible figures).

- VIII.9.8** Following whose stumblings (*pracyutām*), the sacrifices depart stumble; following whose approaches, they approach near, under whose law and impulsion, the supreme spirit (*yakṣa*) stirs, that Virāj, O seers, is in the highest firmament.
- VIII.9.9** Unbreathing Virāj moves about by the breath of the breathing ones; later on she approaches the self-illuminated Lord. Some persons behold Virāj, who takes care of all and who adapts her appearance to every thing, while some others do not behold her.
- VIII.9.10** Who has ever known the mating of Viraj, who has known her seasons, and who (has known) her manner of acting (*kalpa*) ? Who (know) her proceedings (*kramān*, progress)? (Who knows) how many times she is milded? Who (knows) her abode and in how many forms she appears ?
- VIII.9.11** She is the very same who shone out first of all. She moves about having entered into all these others. Tremendous majesties are within her. Like a bride, newly becoming mother, she overcomes.
- VIII.9.12** The two dawns, with metres as their wings, richly adorning themselves, move towards their common abode; these two spouses of the Sun move on together, with good understanding, full of light, ever-unfading and very prolific.
- VIII.9.13** All the three follow the path of the eternal law (*ṛta*). Three heats come after the seed (being deposited). One promotes the progeny, one promotes the vigour, and one defends the domain of the pious (people).

- VIII.9.14** She, that was the fourth, was adopted by the fire-divine (Agnī) and the divine bless (Soma); the seers fashioned her as the two wings of the sacrifice - the Gāyatrī, the Triṣṭubh, the Jagatī, the Anuṣṭup and Bṛhaadarkī, bringing bliss to sacrificer.
- VIII.9.15** Five-fold dawnings (vyuṣṭīḥ), and five milking times corresponding to them; the earth or the cow having five names or titles, and five seasons corresponding to them; and the five quarters have been fashioned by the Pañcadaśa (Stoma). All of them having one common head are directed towards one abode.
- VIII.9.16** Six are the beings (Sadyogam) born, (that are) the first-born of the eternal law. Six are the Sāmans; they carry the six-day (sacrifice). The six-yoked plough is named after each of the Sāmans. They say, six are the heaven-and-earths. Six are the vast spaces.
- VIII.9.17** Six, they say, are cold, and six hot months. Tell us, which of the seasons is surplus. Seven sages with excellent pages (leave or parṇāḥ) sit together. Seven are the metres. Accordingly, seven are the consecrations (dikṣāḥ).
- VIII.9.18** Seven are the offerings. Verily, seven are the fuel-woods. Honey is seven and seven the seasons. Seven are the melted butters, that have come to this world. These are the seven (attractions) (grdhra), thus we have heard.
- VIII.9.19** Seven are the metres, one set upon the other, (each) increasing by four syllables (the previous one). How the stomas (praise-songs) have been adjusted in them ? How have they been adjusted to the stomas ?

VIII.9.20 How does the Gāyatrī coincide the Trivṛt Stoma ? How does the Triṣṭup correspond to the Pañcadaśa stoma ? How does the Jagatī coincide with the Trayastriṃśa and how is the Anuṣṭup the Ekviṃśa stoma.

VIII.9.21 Eight are the beings born (that are) first-born of the eternal law O resplendent one, eight are the divine priests. Aditi (the earth) has eight wombs; she has eight sons as well. On the eighth night the sacrificial supplies are obtained.

VIII.9.22 Thus, thinking it beneficial for you, I have come into your friendship. I am gracious. Your auspicious sacrifice is also of the same origin. Full of understanding, he (the sacrifice) moves within all of you.

VIII.9.23 Eight to the resplendent Lord, six to the controller Lord, seven into seven to the seers, and the number five follows waters, men and plants.

VIII.9.24 The heifer yields milk solely for the resplendent Lord, supreme control and the nectar being her first beastings (prathamam duhānā). Thereafter, she gratifies in four ways the four - (i) the devāḥ, (ii) the men (manuṣya), (iii) the life-enjoyers (asura), and (iv) the seers (ṛsis).

VIII.9.25 Who is the cow ? Who is the one seer ? Which is the abode ? What are the blessings ? On the earth, there is one Lord, worthy of thought and adoration, and of one season: who is he ?

VIII.9.26 (That) one is the cow. (That) one is the one-seer. (That) one is the abode. (That) one is the blessings. On the earth, (that) one is one Lord, worthy of thought and adoration and of season; He is untranscended (nātiricyate).

PARYĀYA - I

Virāt

VIII.10(I).1 In the beginning, surely, Viraj (an immense blaze) was this (universe). When she was born, all were afraid that she alone will be this (universe).

VIII.10(I).2 She (Virāj) moved up. She entered into Gārhapatya (the house-holder's fire).

VIII.10(I).3 He, Who knows thus, becomes a household-chief, duly performing household sacrifices (duties).

VIII.10(I).4 She moved up. She entered the Āhavanīya (the eastern sacrificial fire; fire of invocations and offerings).

VIII.10(I).5 He, who knows thus, becomes dear to the enlightened ones. The enlightened ones come in response to his invocations of the enlightened ones.

VIII.10(I).6 She moved up. She entered the Dakṣiṇāgni (the southern sacrificial fire).

VIII.10(I).7 He, who knows thus, becomes true to sacrifice, worthy of sacrificial gifts, and deserving good shelter.

VIII.10(I).8 She moved up. She entered the Sabhā (the assembly).

VIII.10(I).9 He, who knows thus, becomes a parliamentarian. People go to attend his meetings.

VIII.10(I).10 She moved up. She entered the Samiti (the war-council).

VIII.10(I).11 He, who knows thus, becomes a councillor. People go to his council.

VIII.10(I).12 She moved up. She entered āmantraṇa (the consultative committee).

VIII.10(I).13 He, who knows thus, becomes fit to be consulted. People go to him for consultation.

PARYĀYA - II

Virat

VIII.10(2).1 She moved up. She stayed in the midspace divided four-fold.

VIII.10(2).2 About her the enlightened ones the Devas, and the men said; "Verily it is she, who knows from whom both of us get sustenance. Let us call her.

VIII.10(2).3 Her they called out :

VIII.10(2).4 "Come, O vigour (ūrja); come, O sustenance (svadhā); Come, O delight (sūnṛta); come, O bestower (arāvati) of food "

VIII.10(2).5 The aspirant was her calf, the Gāyatrī her halter, and the cloud was her udder.

VIII.10(2).6 Brhat and Rathantara were her two teats (stanau); yajñayajñiya and Vāmadevya the other two.

VIII.10(2).7 The enlightened ones milked only the (medicinal) plants out of Rathantara, and the space out of Brhat.

VIII.10(2).8 Waters out of Vāmadevyā, and the sacrifice out of yajñāyajñīya.

VIII.10(2).9 Rathantara yields to him only the (oṣadhīḥ) and Br̥hat the space (vyacah).

VIII.10(2).10 Vāmadevyā (yields) the waters, and yajñāyajñīya the sacrifice, to him, who knows it thus.

PARYĀYA - III

Virat

VIII.10(3).1 She moves up. She came to the forest-trees. The forest-trees smote her. In a year, she came into being (again).

VIII.10(3).2 Therefore, even the cuttings of forest trees grow out in a year (samvatsara). He, who knows it thus, his hated enemy is hacked down.

VIII.10(4).3 She moved up. She came to the elders (pitṛn). The elders smote her. In a month (māsi), she came into being (again).

VIII.10(5).4 Therefore, they present monthly food-offerings to elders every month (māsi-upamāsi). He, who knows it thus, knows well the path, the elders tread.

VIII.10(6).5 She moved up. She came to the enlightened ones (Devān). The enlightened ones smote her. In half-a-month (ardhamāse), she came into being (again).

VIII.10(3).6 Therefore, they offer oblations with vaśat to the enlightened ones every fortnight (ardhamāsa). He, who knows it thus, knows well the path, the enlightened ones tread.

VIII.10(3).7 She moved up. She came to men. Men smote (slow) her. Immediately (sadyaḥ), she came into being (again).

VIII.10(3).8 Therefore, for men they bring food (upa-hṛ) twice a day (ubhayaduḥ). He, who knows it thus, to his house they bring presents and gifts.

PARYĀYA - IV

Virat

VIII.10(4).1 She moved up. She came to life-enjoyers (asurāḥ). The life-enjoyers called to her: "O deception māya (illusion), come here."

VIII.10(4).2 Virocana (very charming), son of Prāhrādir-vatsa (very pleasing) was her calf; the copper-vessel (ayas-pātra) was the milking pot. (Prāhrādir vatsa)

VIII.10(4).3 Dvimūrdha (Two-headed one), son of Rtu (season) milked her; milked only the deception (illusion) from her.

VIII.10(4).4 On that deception (illusion) the life enjoyers (asurāḥ) subsist. He, who knows it thus, becomes worthy of subsistence.

VIII.10(4).5 She moved up. She came to the elders (pitṛn). The elders called to her : "O sustenance (svadha), come here (ehiiti)."

VIII.10(4).6 Radiant Yama (the controller) was her calf; the silver-vessel (rajata-pātra) was the milking-pot.

VIII.10(4).7 Antaka (the ender), son of Mṛtyu (death) milked her; milked only the sustenance from her.

VIII.10(4).8 On that sustenance the elders (pitṛaḥ) live. He, who knows it thus, becomes worthy of getting sustenance.

VIII.10(4).9 She moved up. She came to men (manuṣyāḥ). Men called to her : "O you, one with food, come here."

- VIII.10(4).10** Manu (the thinker), son of Vivasvān (expert in settling), was her calf, the earth as the milking-pot. (Vaivasvato-vatsa)
- VIII.10(4).11** Pṛthi (Expanding one), son of Vena (vainyaḥ) (desirous), milked her, milked cultivation (kṛṣi) and grains (sasya) from her.
- VIII.10(4).12** Men live upon cultivation and grains. He, who knows it thus, becomes able to earn living and become rich by cultivation.
- VIII.10(4).13** She moved up. She came to the seven seers (saptaṛṣīn). The seven seers called to her : "O you, one full of spiritual knowledge (brahmanvati), come here,"
- VIII.10(4).14** Radiant Soma (bliss) was her calf; the metered verse was the milking-pot. (Somaṛājā vatsa)
- VIII.10(4).15** Bṛhaspati (the master of knowledge), son of Aṅgiras (shining as burning coal), milked her, milked spiritual knowledge (brahma) and austerity (tapas) from her.
- VIII.10(4).16** On that spiritual knowledge and the austerity, the seven seers (sapta ṛṣayaḥ) subsist. He, who knows it thus, becomes worthy of subsisting upon the spiritual life. (brahma-varcasi-upajīvanīyaḥ bhavati)

Virāt

VIII.10(5).1 She moved up. She came to the enlightened ones. The enlightened ones called to her : " O vigour (ūrjā), come here."

VIII.10(5).2 The resplendent self was her calf; the bowl was the milking-pot.

VIII.10(5).3 The impeller Lord milked her; milked only vigour from her.

VIII.10(5).4 On that vigour the enlightened ones subsist. He, who knows it thus, becomes worthy of subsistence (on vigour).

VIII.10(5).5 She moved up. She came to the Gandharvas (sustainers of earth) and the Apsaras (those who move in the clouds). The Gandharvas and Apsaras called to her : "O you, of pleasing fragrance (puṇya-gandha), come here."

VIII.10(5).6 Citrarathe (one having a wonderful chariot), son of Sūryavarcas (brilliant as the Sun), was her calf; a lotus-leaf (puṣkara-paṇa) was the milking-pot. (Saurya-varcaso vatsa)

VIII.10(5).7 Vasuruci (shining with wealth), son of Suryavarcas (brilliant as the Sun), milked her; milked only the pleasing fragrance (punyam gandham) from her.

VIII.10(5).8 On that pleasing fragrance the Gandharvas and Apsaras subsist. He, who knows it thus, becomes worthy of subsistence on the pleasing fragrance.

VIII.10(5).9 She moved up. She came to other folks. The other folks called to her : "O you, concealing one (tirodha), come here."

VIII.10(5).10 Kubera (uncouth-bodied), son of Viśravaṇa (kuberaḥ vaiśravaṇaḥ) (keen of hearing) was her calf; the unburnt clay-vessel (āma-pātram) was the milking-pot.

VIII.10(5).11 Rajatanabhi (silver-navelled), son of Kubera, milked only the concealment (tirodhām) from her.

VIII.10(5).12 On that concealment the other folks subsist. He, who knows it thus, conceals every evil and becomes able to subsist on it.

- VIII.10(5).13** She moved up. She came to serpents (sarpāḥ). The serpents called to her : "O poisonous one, come here."
- VIII.10(5).14** Takṣaka (cutter), son of viśala (huge), was her calf; the ground-bottle (alābu-pātra) was the milking-pot.
- VIII.10(5).15** Dhṛtarāṣṭra (one who has usurped the kingdom), son of Irāvān (one having food), milked her; milked only the poison from her.(Dhṛtarāṣṭraḥ Airāvataḥ)
- VIII.10(5).16** On that poison the surpents subsist.He who knows it thus, become worthy of earning subsistence.

PARYĀYA - VI

Virāt

- VIII.10(6).1** Therefore, on such a man, who knows it thus, should some one sprinkle with a ground-vessel, he must promptly counter it.
- VIII.10(6).2** If he could not counter it (in time), he should counter it by thinking : "I counter you back."

VIII.10(6).3 When counteriṅg thus, he counters that very poison.

VIII.10(6).4 That very poison is poured thoroughly into the hated foe of him, who knows it thus. (Bhrātṛvyam - anuviṣi - cyate.)

Here ends Kāṇḍa VIII
Hymns 10, Verses 293
